



INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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WINNIPEG, CANADA

OCTOBER 1959

Native Priest Celebrates Silver Jubilee

On August 15, Father Patrice Mercredi, O.M.I., celebrated his 25th anniversary of ordination to the priesthood. Father Mercredi is a native Cree-Chipweyan Indian of northern Alberta.

The Fort Chipweyan school bulletin recently published these biographical notes on the jubilarian:

Rev. Father Patrice Mercredi, born Aug. 16, 1904, is the son of Vital Mercredi and Sara McDonald. He entered this school in 1910 at the age of 6. In 1923 he studied at the Oblate Juniorate in Edmonton and completed his studies in France. On June 11, 1932, he became an Oblate and was ordained to the priesthood at Fort Chipweyan on Aug. 15, 1934.

This is an eye-witness account of this day, Aug. 15, 1934. "Masses began at 5:30 a.m. and at 9 a.m. The church was overcrowded. At least 700 people were present at the celebration. The members of the Sacred Heart League, carrying their banner and followed by the clergy, met His Lordship Bishop Breynat and the young Father Mercredi at the door of the rectory.

Before the ceremony, Father Laffont read a telegram from His Holiness Pope Pius XI, who sent his blessing to Father Mercredi and to his family. Father Laffont translated the message in four languages.

At noon a banquet was served to 180 guests. Sister Florestine Pelland's beautiful cake decorated the main table. Baptist Smith was so happy he could not help standing up and deliver a speech. He was followed by Rev. Father Coudert, Superior, (now Bishop Coudert of the Yukon.) The Sacred Heart League members presented a donation.

Rev. Father Napoleon Laferté, another pupil who had been ordained in Saint Albert by Bishop Grouard, who had been the first bishop to ordain a native boy to the priesthood, then spoke of his happiness in having another native join him in the ranks of the holy priesthood and he recalled that he found the same heart in Bishop Breynat that was in Bishop Grouard. Father Moulin spoke in Cree.

Father Mercredi then spoke and thanked all those who had worked for him to make this great dream come true. Turning to the Sisters he said, "I thank the Sisters for the lessons they have given me. I should say that



Four Cree Indian students were among this year's graduates of Saskatoon Teachers' College. The picture shows Martha Constant (centre) with her sister, Mrs. B. McLeod (left) and her mother, Mrs. R. Constant (right). All are from Fort a la Corne. (Courtesy Prairie Messenger)

OBLATES TAKE OVER MONTFORT MISSIONS

Duncan, B.C. — At the end of July the Montfort Fathers ended their long mission in Cowichan. Missions at Duncan, Westholme, Tzouhalem, Chemainus, Shawnigan Lake and Mill Bay were taken over by the Missionary Oblates of Mary Immaculate.

Rev. Fr. Francis, SMM, has left a history of the early days among the Indians. He tells how the habitant employees of the Hudson's Bay Company sowed the seeds of Roman Catholicism among the natives, who welcomed the priests "of the black robe, who carried a crucifix, who prayed the great prayer, La Messe."

As soon as word was received of their arrival at Fort Langley, many of the Cowichan Indians embarked in their canoes for the long trip across the gulf and up the river to the fort to see and hear "Mist Tomass", Bishop Modeste Demers, who was one of the first at the coast.

The first mass was said at Fort Victoria March 19, 1843, by Fr.

they have not only been Sisters to me, they have been Mothers." Bishop Breynat rose to speak but he was choking with emotion. He said the words of the Prophet Simeon, "Now, I may depart in peace."

J. B. Bolduc, who came to the Island with William Douglas in the Hudson's Bay Company ship "Beaver."

A delegation went to Fort Vancouver from the Cowichans to ask for a priest that would be with them all the time, and Rev. Fr. Peter Rondeault, a French-Canadian from St. Norbert, Province of Quebec, was sent at the end of 1858.

In 1859 Fr. Rondeault built the first log church on Comiaken Hill and in 1870, the Stone Church. He was also responsible for the first church on the west coast of V.I. at Hesquiat.

The Montfort Fathers from Belgium in 1903 took over the district. In July their long mission in Cowichan ended.

B.C. Indian Nun To Be Teacher

Tofino, B.C. — A nun assigned to Christies Indian Residential School this year will be the first Indian nun to teach Indian children in B.C.

She is Sister Juan Diego of the Sisters of the Immaculate Heart of Mary, Los Angeles. Sister Juan Diego is the daughter of Mr. and Mrs. Martin Cooper, Saanich.

Monture Fears Indian Genocide Canadian Risk

Montreal, P.Q. — Canada's Indians are steadily being wiped out as a cultural group, a prominent Canadian Indian said Sept. 1.

"It is genocide," said Gilbert Clarence Monture, former official of the Federal Mines Department, "it is less brutal and less certain than the gas chambers, but it is genocide just the same." Genocide is the systematic destruction of ethnic, racial or religious groups.

Mr. Monture, a native of the Six Nations Reserve, spoke at a seminar of the National Federation of Canadian University Students.

He said an Indian who wants to be a normal Canadian citizen is forced to renounce his cultural heritage, his rights and privileges as an Indian, and the fellowship of his people.

Some groups of Indians were as different from others as the English are from the French. Contact with Europeans had almost completely wiped out Indian culture.

Indian spiritual values were ridiculed and have almost entirely disappeared, he said. Their segregation as government wards contributes even more to their loss of self-respect, he said.

He pleaded for more objective treatment of Indians by writers of Canadian history books.

If Indians could win the respect of other Canadians, they might be able to regain their own self-respect, he said.

Named 'Outstanding Indian' Of Nation

Pendleton, Ore. (NC) — A member of the Idaho State House of Representatives has been named the nation's "Outstanding American Indian."

Joseph R. Garry, president of the National Congress of American Indians, was named recipient of the honor by the first National Indian Encampment here.

The award was presented to Mr. Garry in a special ceremony by Gov. Mark O. Hatfield of Oregon. A full-blood Coeur d'Alene Indian, Mr. Garry is a great-great-grandson of the American Indian chief, Spokane Garry, after whom the city of Spokane, Wash., is named.

A Catholic, he was educated at the DeSmet (Idaho) Sacred Heart Mission School, Gonzaga High School, Spokane, and the Haskell Indian Institute's School of Business in Lawrence, Kans.

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Rehabilitation Of Prisoners

During October the Church takes occasion of the feast of St. Dismas (patron of prisoners) to remind the faithful of their duties towards inmates of prisons and penitentiaries.

At Manitoba's Stony Mountain federal penitentiary there are presently ten Treaty Indians and some 30 Metis serving sentences.

In order to prepare for their future, once their sentences are terminated, these Indians and Metis inmates have formed a brotherhood. Aims are to restore self-confidence, understanding of their position in society and to promote education so they can shoulder their responsibilities once they return in society.

With the approval of the authorities these 40 inmates meet every Tuesday for group classes, panel discussions and to hear guest speakers who are sympathetic to their plight.

The committee, formed of James Elk, Bill Banning and Calvin Chaske, is anxious to have the collaboration of friends from the outside in this endeavour. Rehabilitation officer Belanger affirms that the group is perhaps the best behaved in the institution and that it deserves every encouragement in their efforts to re-assume their responsibilities towards society.

Although the group is non-denominational, the Churches are co-operating.

One of the serious problems confronting Metis upon release is that there is, at present, no welfare agency able to cope adequately with their needs; the Treaty Indians are looked after by officials of the Indian Affairs Branch.

CCF's Indian Vote Flops

By TED BYFIELD, Toronto Globe & Mail, Ont.

The CCF's experiment in the Manitoba north turned into a flop; there was, the CCF discovered, no such thing as an Indian vote.

It was an error (and a costly one) that the Conservatives had come close to making not much more than a year ago; they nearly nominated an Indian candidate then.

The plight of the Manitoba Indians has been a subject that has merited much attention in the provinces of late with two simultaneous inquiries — one by a Royal commission, the other by a provincial government department.

Both came to the same conclusions: The Indian is living in a depressed state; his educational and social standards are far below standards for the rest of the population; government aid is necessary in a variety of ways.

One of the chief occupations of Manitoba Indians is commercial fishing. The Government has already acted in this field, calling for an involved examination of biological conditions in Lake Winnipeg. To complete this, the summer fishing season was cancelled on the lower lake.

It appeared that the Indians didn't understand this. Suddenly they were told they couldn't fish this year. Instead, they were told jobs would probably be available on various government road projects in the area.

The CCF reckoned the time had come for a full-fledged Indian candidate in the area: Provincial elections had been deferred in Rupertsland and Churchill constituencies because of ice conditions; an Indian candidate in Rupertsland could travel from one band to another calling for a united Indian political movement under the CCF banner; and 65 per cent of the riding was Indian.

The CCF lined up Chief Alfred James Cook of the Bloodvein band — a worker for the Tories in the last election — flew him to Winnipeg, had him photographed with party leaders and set him out on a band-to-band visit of Rupertsland constituency. The effort cost over \$3,500 for a party already poverty stricken by four election campaigns.

The chief carried out the plan to the letter. The time had come, he told his fellow chiefs along Lake Winnipeg, for an Indian vote in the Legislature. The only way to improve trapping and fishing conditions was to have a man in the House who knew something about them.

He made repeated broadcasts from Winnipeg in Cree and Saulteaux, providing a major headache for organizers in rival parties — none of them knew what he was talking about.

The campaign panicked the Conservatives. Three days before voting the chief's speeches drew an official press release from the resources department, denying that the closing of the fishing season should necessarily bring hardship to Indians and pointing out all its ultimate advantages.

The results trickled conclusively in from the north country. The chief's campaign had been a total failure. The Conservatives held on to the riding.

Political observers at Winnipeg reached some conclusions, fast. The Indians were not interested in united Indian political movements, like other national and racial groups in the country; they were voting on non-national and non-racial considerations.

Joseph Jeannotte, who won Rupertsland for the Tories last year, had kept his fences repaired; and this impressed the Indians far more than any united movement.

Indian Intergration

By VIC WILCZUR, Regina Leader-Post

The Indian, hemmed in and restricted by obsolete treaties conceived when electricity was still unknown, manages to wear his crown of thorns with a calm and humble dignity as he struggles to preserve his age old traditions in the atomic age.

This was pointed up following a recent visit to the Piapot Indian reserve northeast of Regina.

Except for the gravel road and the battered old cars travelling on it, the surroundings are the same as they might have been 100 years ago.

The only building on the 1,000 acre reserve to be wired for electricity is the school house. The only telephone is in the home of the Indian agent.

Considering the treatment he has received and the ways in which he is discriminated against in the outside world, the Indian

follows the pattern set from the Eskimo to the Arab. When a stranger enters his home, no matter who he is, he is received as a friend and guest.

From the time they can toddle, infants are taught tribal dances by the older members of the tribe.

The proud stare of the Indian dressed in his faded work clothes comes to true significance when he dons his ceremonial costume.

Some Indians fear integration with the whites but some of the bolder ones say it is the only way — that the treaties are obsolete; that integration will be hard in the beginning but that the Indian will be better off in the long run.

The main obstacle is to educate the non-Indians in welcoming into the common fold the people who were here first — not always an easy thing to do!

The Oblate Brother

The Oblate lay Brother is a man of good will and deep Catholicity who, not wishing to become a priest, nevertheless desires to consecrate himself to God and to work along with the priest for the salvation of souls.

There is a common misconception that the Brother is a man who somehow or other could not make the grade to be a priest. Religious life in the Brotherhood is a God-given vocation in its own right. In the Oblate Congregation the Brother, although working in the various trades, is not to be regarded as a servant but a true son of the Society. Hence the Brother takes the same religious vows of poverty, chastity, obedience and perseverance as the Oblate priest, follows the same religious exercises, with the exception of the recitation of the Breviary, and shares with the Oblate priest the work and play, the joys and sorrows of the Congregation. In a word, he is a Missionary Oblate of Mary Immaculate.

Brothers come from all the provinces in Canada. They range in age from teens to their eighties. Some are high school graduates, others have no particular training, except that which was received in school. Some have trades or partially developed talents. All are welcome, for the Order can put every talent to use. Brothers are needed as cooks, electricians, plumbers, farmers, printers, carpenters, secretaries, sacristans and teachers in our schools.

A candidate for the Brotherhood spends the first six months as a postulant either at the Novitiate or at an Oblate House. After the six months he is invested with the Brother's Habit and cincture and begins his Novitiate. This lasts for a year and is a time of training in the spiritual life and study of the Oblate rule. At the end of the Novitiate year, if the novice is found worthy, he is permitted to take vows of poverty, chastity, obedience and perseverance for one year and is given a plain cross to wear. He is then given his first Obedience or assignment and placed in one of the Oblate Houses or missions throughout Canada. He renews his vows annually until three years have elapsed, and then he takes vows for a term of three years. At the end of this time he makes his Perpetual Oblation and is given the scapular of the Congregation and a Crucifix.

(The preceding is an excerpt from "OBLATE BROTHERS", a fully illustrated feature booklet on Oblate Brothers. Anyone interested in receiving a copy of this booklet should write the Rev. Vocation Director, 2015 West 8th Ave., Vancouver 9. The booklet is free, but supplies are limited.—Ed.)

Priest's Chalice, Gift Of Indians, First Used At Mass By Pope

Victoria, B.C. (CCC) — A chalice, the gift of British Columbia Indian children and first used on Pentecost Sunday 1958 by Pope Pius XII, is the treasured possession of a new priest of the Victoria diocese.

Rev. C. R. Janvrin, assistant at St. Andrew's Cathedral here, tells the story of his chalice in the July issue of "The Torch", diocesan monthly published here.

Father Janvrin was a Lieutenant Colonel in the British army when he met the Indian children who gave him the chalice. And he was a student at Beda College in Rome, seminary for late vocations, when Pope Pius heard about the chalice and consented to use it in his Mass.

Called at Victoria

Father Janvrin recalls that in October 1953, on completion of a military-diplomatic three-year tour of duty in Washington and while on his way to a military posting in Korea, he called on Most Rev. James M. Hill, Bishop of Victoria.

During that visit, which concerned his application for acceptance as a student for the priesthood in the Victoria diocese, the then Colonel Janvrin met Rev. J. L. Bradley, who took him to the Songhees School for Indians.

Later, by letters and cards, he kept in touch with the children in the school during his service in Korea, his retirement leave, and his four years of studies in Rome leading to ordination this year.

Ordination Present

"It was towards the end of my first year at the Beda that two of the Indian children, Gordon and Johnnie Modeste, had the idea of giving me an ordination present," Father Janvrin recalls.

"Entire on their own initiative they got hold of a catalogue dealing with ecclesiastical matters and decided that a chalice would be my ordination present.

"They then set to organizing collections among the children and friends of Songhees School, and within a few months had

collected sufficient money to purchase a beautiful chalice.

"They then wrote to me saying they were arranging for the money to be sent to me in Rome, as then I could choose exactly the style of chalice I would like.

"I had the chalice made of silver gilt set with precious stones, and to a special design of my own. Later, I showed it to a Bishop holding a position of importance at the Vatican and told him the story attached to the chalice. He was greatly moved and interested and I suggested that perhaps His Holiness (Pope Pius XII) might use the chalice himself if he knew of the story attached to it, and of the little Indian children who are so strong in the Faith on the lovely island at Vancouver so many thousands of miles away.

"And so the great day came; for of all days it was Pentecost Sunday (May 25, 1958) that His Holiness chose to use the chalice in his Holy Mass," writes Father Janvrin, now called "Father Colonel" by the Indian children.

Under the base of the chalice are two inscriptions in English and Latin:

"With God's blessing and in all affection from the children and friends of Songhees School."

"Primus omnium hoc litavit Pius Papa XII Die 25.V.58 Dominica Pentecostes."

New Indian Agency Formed In B.C.

A new Indian Agency has been created in northern British Columbia to provide better service to bands along the Naas River and at Kitimat.

It will be called the Terrace Indian Agency and opened in mid-September. The following six bands are administered from the new agency offices at Terrace: Kitimat, with a membership of 622; Gitakdamix, 564; Kitsumkalum, 77; Lakalzap, 474; Canyon City, 86; and Kitselas, 78.

The bands are living in Kitimat Mission, Kitselas, Port Essington, Terrace, Aiyansh, Canyon City and Greenville districts.

The Terrace Agency has a total of 1,901 members in the six bands. Skeena Agency now has 2,380 while the Bella Coola Agency figure stands at 1,675.

Thus there are almost 6,000 Indians living in the up-Coast and lower Skeena areas.

The new agency has been created to overcome geographical difficulties in reaching some bands in northern B.C. Indian Affairs officials will now be able to reach Kitimat and the Upper Naas River communities by road from Terrace.



"Discovery of America, 1492." When Christopher Columbus came ashore in the New World, he landed from the ship Santa Maria (Holy Mary). This historic event is commemorated in a splendid high-relief tympanum carved in stone by John Angel, and adorning the wall of the east porch of the National Shrine of the Immaculate Conception, Washington, D. C. More than 137 separate pieces of sculpture are to be seen on the outer walls of the Shrine, which is to be dedicated November 20. Photo by Reni. (NC Photos)

Woman Counsellor To John Howard Society

Vancouver (CP) — Attractive and talented Gloria Cranmer, a grand-daughter of Chief Mungo Martin of the Kwakiutl Indian tribe, is the only woman counsellor employed by the John Howard Society in Canada.

The slim brunette graduated from the University of British Columbia, majoring in anthropology. Last summer she won a research grant.

Miss Cranmer has no bitterness about the laws governing Indians, but she said she feels that the "second-rate laws," the stipulations of the Indian Act, account for a lot of unnecessary misery.

"It would cost you a \$300 fine to give me a drink in your home," she laughed.

Helping Others

She has found that trying to help people is more important to her than her first love, the study of anthropology. Born in Alert Bay on Vancouver Island, she went to an Indian day school up to grade 8. She went to high school in Victoria, and then to the university.

After graduation she became a matron at Oakalla prison, and remained there two years — "long enough to decide that I wanted to help."

After a summer spent in research and translating Indian folk songs, she took her present position as counsellor for the Howard society, which aids former prisoners.

"Although statistics show that 40 per cent of the women jailed are Indians," she said, "this is a distorted view because many of them are repeaters."

She thought this was due to several reasons, mainly lack of education.

No Incentive

"There is no incentive for Indian youngsters to continue school. They hear all about the lazy, shiftless Indian, and there are no jobs for them other than waiting on table or seasonal canner work.

"The liquor act is another contributing factor. Since Indians are not allowed to drink in their homes or in the homes of friends, the beer parlors become social centres.

"If the government thinks Indians cannot tolerate liquor it would have been better to have prohibited all drinking rather than this halfway measure."

She deplores the fact that Indians, especially girls, convicted of "small misdemeanors" in their towns, are brought to Vancouver to serve sentences, no matter how short.

"The government pays their fare both ways but it has no authority to insist that they return home when freed.

"Many don't return. They are 'lost' in the city, where like most minorities they gravitate to skid row."

SUNDAY MASS
AT SACRED HEART CHURCH
(Corner Lydia and Bannatyne)
Winnipeg

October 25, at 4 p.m.

CATECHISM

Every Sunday at 2 p.m.
In Sacred Heart school

Parents are invited to list the names of their children with Father D. Ruest, O.M.I., at 597 McDermot, Phone SPruce 4-5863.

St. Mary's Enrols 475 Students

The two residential schools on the Blood Indian Reserve are now both fully staffed and opened early in September.

At St. Mary's Catholic school an enrolment of 475 is expected with 60 beginners, an all-time high for the school. Although the new \$300,000 addition which will be 14 new classrooms will not be ready for occupancy till Christmas, temporary arrangements have been made to start school on schedule. Father M. J. Lafrance, O.M.I., is principal with Father Joseph Regnier, O.M.I., as senior teacher. Miss Frederica Erickson is home economics teacher, Fred Woznieski is shop teacher and Jerry Dawson is physical trainer. There will be 17 classrooms.

Amber Moon

by Woonkapi-sni

Tunkasila onsimalaye
Oyate wani kte . . . !

(Grandfather, shown thy mercy,
Grant that my nation live!)

Edited by Gontran Laviolette, O.M.I.

Chapter 11

The 'Skibibi Wotahe'

(Continued)

Hanwi, still showing mirth, smiled and said: "Husband, you and your warriors used charms, but you ran into a lot of trouble and lost a brave friend. I do not like the looks of things this moment, therefore I am going to do something about it."

Her amused expression died quickly as she added: "I am going to make 'magic'. My uncle, my father and brother knew of my following you; someone should have known what I was going to do, so I told my uncle and he gave me a charm, instructing me carefully how to use it."

This was my uncle's advice: "No bow or spear can be of help to you in what you are about to do, not even your wonderful horse can be a help. I have a 'Wotahe' that never failed me. Perhaps the charm may do for you what it has done for me. I will not swear that it will, since you are a woman."

Hanwi was now serious and dignified. She said: "Because I loved you I have suffered much, and because of your condition I now take the lead. I am going to call on the Wakan-Tanka for mercy and that he shield us and deliver us from all evil. You may watch me perform, but you must not try to hear the secret and sacred words I am saying."

The Winker nodded assent and calmly watched on while the woman proceeded with her strange ritual. Hanwi took from her belt a small bundle; opening it she produced the lifeless carcass of a chickadee, bedded in the soft down of an eagle. Holding the chickadee in the palm of one hand she raised it, offering it to the four winds of the earth and to the heavens, while mumbling magic words. Then, taking a little water in her mouth from a buffalo horn she had picked up back on the trail as

drinking vessel, she blew a spray on the bird's carcass four times. Then she lowered her head and chanted a strange song.

Eagle-Bird never once took his eyes away from the ritual; even after it was over he kept his eyes cast down, thinking what good would come of such a charm. He did not lift his eyes till Hanwi cried: "Look up! Is it a bird?" It was a dense fog which was almost upon them; like a wall of water, heaven high, it came hiding the sun completely.

For a long time the two remained silent, each pondering deeply the unknown powers. Hanwi was the first to break the silence: "My husband, now that our dew trail is destroyed, we are safe. I saw some 'taopipiye' herbs or roots for wounds nearby, and also a patch of 'tinpsila' (wild turnips). I am starving. I will go and dig them if you will let me use the Crow chief's spear." The wild vegetables were sweet, crisp and nourishing; they ate and appeased their hunger. Hanwi had not tasted meat for nearly two days and two nights; she had a small square of rich pemmican where she left her pack when she had turned her stallion free.

All day the heavy fog hung on, giving time to Eagle-Bird for making a crutch to help him walk. During most of the day the exhausted couple slept soundly.

When she awoke, Hanwi groomed her hair; her face was flushed, her eyes sparkled, her tiny shell earrings quivered with a magic life.

The Winker sat studying the charming woman while she groomed herself. What a fool he had been to drag her into so much trouble when he could have made it easier for her, he thought, but pride was so strong in him.

Eagle-Bird's heart cried out with love to the woman who sat facing him: "Woman, how beautiful you are, he exclaimed, I love you, I am going to love you a long time, and it is going to be in a way you will be repaid for all the grief you have suffered for me!"

When night came the couple began their long trek back towards the Lakota country. They would have to return to the place they left their people; the next day they would have to hunt for game. The country was plentiful

with buffalo, antelope, big and small game and fowl; at this time of the season some berries were

fit for eating, wild vegetables and roots would supply ample food.

Chapter 12

A waiting friend

Many days had passed by since Eagle-Bird's warriors had returned to their people. The sad story of the Winker's death and of his heroic cousin Fire-Cloud was told and retold. All the people were in sorrow. Everyone in the band had delighted in the romance of Hanwi and the Winker only to see it come to a sad end.

The names 'Zintkala-Wambli' and of 'Hanwi-San' had become heroic and sacred names to every child; all waited longingly for the day when they would behold the pair and, now, they would never see them again. There was hope that Growing-Day, one of the warriors who went back to find Hanwi, would turn up with the maiden but a 'spirit search' was performed and the medicine-man claimed to have seen Hanwi accompanied by a strange man, journeying homeward.

The medicine-man had seen also Growing-Day lying dead, clutching a dead Crow's scalp, in a narrow and deep rock cleft. But no one would believe these revelations.

It was believed that Hanwi and her outlaw horse were dead. Someone invented the story that Hanwi had charged the Crow camp and had been killed with her horse.

Old men thought it likely that Growing-Day had found Hanwi and was delaying his return home, playing for time to win the woman's love.

The homeward trek for the Winker and his wife was full of hardships; Eagle-Bird's dream which was also Hanwi's: "Upon my return I will take you far, where we will be alone, all alone in the wilderness hearing only the voice of the winds."

It was a beautiful day now in the mid-summer Moon (July). The Winker's wounds had healed; he had made kills of good meat; they were well nourished and had grown fat. The clothing they had Hanwi had washed, softened with a corrugated dry shoulder-bone of buffalo and whitened with burned powdered mica. Little by little Hanwi had been forced to use a piece of their leather blanket to patch their worn moccasins.

Now that they were in Lakota country they lay atop a high ridge enjoying the scenery this beautiful day. Not so far in the distance landmarks told them where they parted from their people. As they enjoyed the scenery a mirage came to life; invisible things began to appear above the earth and drew nearer. Two lone 'tipis' rose in the air; here and there, cottonwood trees came into existence, a lone animal appeared. The creature moved along towards one of the two tipis, then disappeared into the earth. The air began to dance, threatening to conceal the magic scenery beyond. But the

two tipis kept arising higher and higher, and as suddenly as they had come they died away, and only heat waves danced. It was enchanting and inspiring for the two who had been so eager to find again their beloved ones.

When the mirage faded away Hanwi turned to her husband and asked: "It can be that our people are still on the same camp grounds!"

The Winker read the beautiful message nature had flashed and understood what she said. But he thought best to abscond his thoughts and he played ignorant answering: "No, it's impossible that our people remain so long at one place. What we see now tells us that a big battle took place near the camp of our people and that in their hurry to flee to safety two families left their tipis standing; that animal moving about near is perhaps some pony left behind with a broken leg."

What the mirage had revealed on nature's screen was two 'tiyoti hpaya-tipis' (lodge-graves) that stood on the lonely camp grounds. One was his, and the other was Hanwi's. The Winker was quite sure the lone animal that appeared was the outlaw stallion, Hanwi's faithful friend, waiting for her to come.

If the animal was 'Sunk-Nuni', then the people were yet at the old campgrounds when the warriors had returned, reasoned the Winker. Meanwhile the outlaw horse, puzzled by his mistress' behavior, was lingering on the trail, not knowing what to do when the people had moved on to new hunting grounds.

(To be continued)



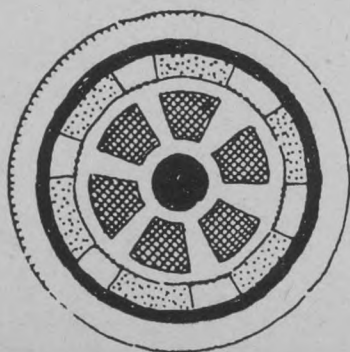
Indian Names Colorful

The Chippewa Indian word Winnibigoshish means filthy, bad, miserable, wretched water, and is the name of a Manitoba lake.

The Chippewas weren't always that harsh in their descriptions. Their language is sometimes called the Italian of the Indian language because of its musical quality.

For example, Mississippi is a Chippewa word meaning Great River. Saganaga Lake in northern Minnesota takes its name from its many islands. Mahnomen, a Minnesota community, means wild rice in English and Chisage Lake means large and lovely.

The Sioux Indians also contributed their share of titles to Minnesota. The name of the state means sky-tinted water. Minnehaha, made famous by Henry Longfellow, means laughing water. Minneapolis is a combination of the Sioux word for water and the Greek word for city.



Mobile Trailers For Indian Teachers

Mobile house trailers are making their appearance on the Prairies this summer as accommodation for teachers at Indian schools.

They are being bought by the Indian Affairs Branch of the Department of Citizenship and Immigration and are being placed as follows: in Manitoba, at the Pas; in Saskatchewan, at the Mosquito school in the Battleford Agency; in Alberta, at the Blood R.C. Residential School near Cardston, the Crowfoot and Morley Residential Schools, the Old Sun Residential Schools at Gleichen, at the Peigan Day School in the Peigan Agency, and three at the Ermineskin Residential School in the Hobema Agency; and one at Bersimis in Quebec.

The first trailers were bought last year and used on an experimental basis at Schefferville in northern Quebec and the Peguis Central School near Hodgson, Manitoba.

They provide greater flexibility in providing accommodation for teachers, says R. F. Davey, Chief, Education Division of Indian Affairs. "This year, for example, at a two-room school two single teachers would share a teacherage," he explained. "Next year we may have a married man and his family and one single teacher who would have to find alternative accommodation. The year after there may be two single teachers again. We can now substitute house trailers in places where we may not need permanent teacherages, thus cutting down on building costs."

Indian Agency Heads Meet In Banff

Ottawa (CP) — Indian administration in Canada was discussed at a five-day conference of agency superintendents and senior officials of the Indian affairs branch at Banff, Alta., from Sept. 14 to 19.

The conference was the most comprehensive review of field administration ever undertaken by the Indian affairs branch.

Purpose of the conference was to improve service to Indians on reserves and to discuss ways of encouraging Indian bands to assume greater responsibility in the management of their own affairs.

Citizenship Minister Fairclough who recently inspected Indian reserves in Western Canada, attended the conference.

We urge our correspondents to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,
619 McDermot Avenue,
Winnipeg 2, Man.

Deadline is the last day of the month for publication the following month. Thank you.

U.S. HISTORY AT WASHINGTON SHRINE



One of the great early Catholic missionaries in the United States, Father Eusebio Kino, S.J., (1644-1711) is commemorated in the sculptures adorning the National Shrine of the Immaculate Conception, in Washington, D. C. The mosaic tympanum shows the padre on horseback greeted by one of the Indians at the Mission of Our Lady of Sorrows, in Arizona. (NC Photos)

Kay Cronin's Book on Oblates Slated for Fall Publication

Vancouver (CCC) — "Cross in the Wilderness" will be the title of the full-length book on British Columbia's pioneer Oblate 'greats' among B.C.'s pioneer missionaries.

Miss Cronin has spent the last two years researching and writing the work on behalf of the Oblates of St. Peter's Province.

"It's not a history book," the author declares, "although the facts in it are historically accurate. Rather, it is an easy-to-read, human interest story about the remarkable group of men who founded the Church in B.C. The Oblate Fathers have given me absolute freedom to write the kind of book I thought both Catholics and non-Catholics alike might read with interest,

and one which would pay tribute to the Oblate pioneers who marked their B.C. centennial in 1958."

Mitchell Press Ltd. of Vancouver will publish and distribute the book which will be available at book and department stores throughout the country.

Indian Girls Dance At Vancouver

Kamloops — Thirty-nine girls from the Kamloops Indian residential school presented dances at the Pacific National Exhibition.

Trained by sister Mary Leonita, the girls have earned high praise in the interior for mastery of all types of national dances, and have been acclaimed by top adjudicators.

In order to perform at the PNE they returned from their summer holidays on August 21 to resume rehearsals and prepare their costumes. Most of the colorful outfits worn by the dancers have been made by themselves.

They were accompanied to the PNE by Rev. Gerald Dunlop, O.M.I., principal of the school, Rev. Allan Noonan, vice-principal, and sister Mary Leonita.

New Books

Indians. Edwin Tunis. World Publishing Company. 1959. \$4.95. 153 pages. Index. With lively text and over 200 accurate drawings, the author-illustrator has turned out a superb pictorial history of Indians on this continent.

Indian Picture Writing. Robert Hofsinde. Morrow. 1950. \$2.50. 96 pages. Indian lore fans will like this one. (Junior)

Nkwala. Edith Lambert Sharp. Little Brown & Company. 1958. \$3.00. 121 pages. This fine book, winner of the Canadian Children's Book Award, tells of a Spokane boy who endangered his life to save his people. (Junior)

Hollow Water Reserve To Get New Road

A new road to serve Hollow Water Reserve will be completed at a cost of \$35,200. The Federal Government's share will be 50 per cent of the cost, since the Indian Band is unable to contribute funds to the program.

During the 1957-58 fiscal year, the Indian Affairs Branch shared with the Province of Manitoba the cost of clearing and surveys for the road between Hollow Water Reserve and the main provincial highway. The route covers four miles of Indian Reserve and two miles of provincial land. It will be used for marketing forest products from the Reserve and adjoining lands, for tourist traffic and by Indians employed off the Reserve.

Principles of Christian Education

Address given by His Excellency Bishop Paul Piché, O.M.I., Vicar Apostolic of Mackenzie, August 25, 1959, at the Convention in Yellowknife for the teachers of the Mackenzie District, N.W.T.

Christian education is found in schools where faith and science, like justice and peace, "met and embraced," where youths are led to the full development of their intellectual power, yet built firmly to God by the golden bond of faith.

Everyone must recognize that all true education must lead to God, and that the teaching of the arts and sciences must go hand in hand with the inculcation of the inexorable precepts of the Moral Law.

When we are asked therefore why we insist upon the teaching of religion in our schools, the answer is not far to seek. It is, first of all, the DUTY of our teachers to fill the mind with TRUTH; and is not religion the great body of truths of the supremest importance to man? We refuse to acknowledge the logic of opening up every avenue of knowledge, and closing the one that leads to God! Are we going to learn our children the truths of the earth and be ignorant of the truths of the eternal kingdom? Shall they study the flower and dissect the animal, study liquids and solids and vapors, and pry into the secrets of nature, and yet not know their Creator and Master?

Basis of Morality

Religion **MUST** be taught in our schools because morality cannot stand without it. Some people have been trying since the world began, to build up morals without religion, but they have been building on sand and their house soon tumbled.

Religion **MUST** be taught in our schools, because it is necessary for the building up of the highest type of citizenship. The lessons of honesty, truth, justice and purity cannot be absent from the curriculum of any institution of learning that fully appreciates the important part it plays in moulding and forming the minds and hearts of those who will one day be the upholders and defenders of the principles of our Christian democracy.

The teacher in our schools stands for authority, and respect for authority is the only safe guarantee of the permanence of our democratic institutions. Patriotism must spring from a genuine love of country and a respect for its laws, and must find its fullest inspiration and motivation in the significant words of St. Paul: "Let every soul be subject to higher authorities for there exists no authority except from God, and those who exist have been appointed by God" (Rom. 13, 1).

Training of Child's Powers

Christian education has for its objective the drawing forth, the developing of the powers and faculties of man; it must take into account not only man's body, but his soul; not only the present but the future; not only his temporal but his eternal destiny that gives man his real dignity and human life its real meaning.

Christian education must aim at the training of the heart, of the affections and of the will, hand in hand with the training of the intellect. Man's moral life rests on this training.

Because a man can read and write, because he is an intellectual giant, is not a guarantee that he will make a good husband, a faithful, loving father, or even an honest man. If he has no moral training, he will simply be a derelict of human society. **One must be trained not only to do something but to become something!**

The State's Right

It must be admitted that the State has the right to insure that the schools give their subjects an education that will

prepare them for future citizenship. It has the right to insist that patriotism be inculcated, and to forbid any teaching that would be in any way seditious; it has the right to inspect all schools, to see that they are properly organized. It also belongs to the State to protect the rights of the child when the parents are found wanting, whether from default incapacity or misconduct. In a word the sphere of the State in education is to supplement the work of the parents but **not destroy or absorb the inviolable rights and duties of the parents**, which rights are anterior to any right whatever of civil society and of the State.

This rule is based on the principle of natural law. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty to educate him and to prepare him for the fulfillment of his obligations.

The State **MUST** respect the rights of the parents to educate their children in accordance with their religious belief. Any State control of thought or worship and home is undemocratic — because it refuses fellow-Canadians the exercise of constitutional as well as natural rights.

Schools must insist on teaching their pupils about God and His laws. They must impress upon the child that God has given certain rights to individuals, over which others have no claim. They must teach that loyalty to one's country is shown by the continual respect for the rights of the State and its individual members, at all times, in peace or war, in all things whether dealing with the State or individual, in all places.

In a word, schools by teaching children that their purpose in life is to **KNOW, LOVE and SERVE GOD**, and by making their students understand that this is done by respecting the rights of God, individuals and State, are doing the utmost to make good Canadians.



In the photo Roseline Daniels (left) of Robinhood, Sask., now teaching at the Indian reservation school at Beauval, and (right) is Gordon Mike of Duck Lake. Another Indian graduate is Raphael Paul of Patunanak, who teaches at St. Thomas, Ontario.

(Courtesy Prairie Messenger)

Unforgettable Indian

By W. F. CAVANAGH

*I once knew a most wonderful, whimsical lad,
On the White Bear Reserve, in the days of yore,
Who was not all a saint, but by no means bad,
And was full of the white, and the red man's lore.
Now I know when I say this that Eddie Napaysis
Was a character one could not ever forget.*

*He had two or three coats, yet his belly was bare;
He ne'er put a comb to his thick, matted hair;
Many garments he wore, just to keep out the heat;
But had open-work shoes on his over-sized feet,
At an angle impossible which would be set.*

*With one eye just exposed, the other nigh closed,
His good eye looking this way, the other one that,
'Neath the brim of his grimy and tattered old hat,
All his features awry, much distorted indeed,
Almost blind as a bat, yet a glutton to read,
More unique a gentleman one never met.*

*By a fire in the forest old Eddie you'd see,
Baking bannock, or brewing a small can of tea,
In the lee of a sheltering evergreen tree;
By the limbs overhanging protected from snow,
His fire of dead branches would cheerfully glow,
Books and papers beside it, for reading you know,
And a homeless old mongrel nearby for a pet.*

*He knew Latin and French, could discuss any thing,
Although only a redskin; and oh, how he could sing!
He had never a sou, but he certainly knew
Much philosophy, and some theology too.
He led his queer life, said this transient scamp,
Imitating his patron, a canonized tramp!
And the records authentic confirmed him! You bet!*

*Blessed Benedict Labre, he said, was his saint;
And his was a way of life even more quaint;
Though it also may have had more virtuous phases
Than those of his own, declared Eddie Napaysis;
In the bitterest weather some shack he would find,
And there squat unmolested, improving his mind.
Good old Eddie! I wonder if he's living yet!*

*He was not a big medicine man, nor a chief;
But he knew his form of the Christian belief
Was the first, and only, true, tenable one
In Our Saviour's gift — so "God's Will be done,"
Quoth a whimsical man in The Fisherman's net.*

A Revival Of Lacrosse

It is interesting to note that the old game of lacrosse is being revived here in Ingersoll, especially so, as it is being inaugurated among the young lads of the town. They may develop a keen liking for the game and so give it a chance of again becoming the national game of Canada.

The native Canadians, our Indian friends, played the game before the arrival of the white man and called it "baggiaway". It was taken up by the white settlers, who rechristened the game by its French name, lacrosse, the crosse being a stick with a curved end. It quickly became the national game of new Canada. It was introduced into England in 1876 and became popular though never a serious

rival to football and cricket and field hockey. It is still played there on many school playing fields, especially at girls' schools. As there are twelve on each team, it calls on a goodly number of individuals to take part in the playing of the game, which has always been the object of school sports there, where everyone is expected to play in some outdoor team sports.

Like other games, lacrosse can become fiercely competitive, when too often rules go by the board, and the slogan is apt to be "Win by the rules if you can, but win", instead of, "Strive to win, but play fair."

It was the unsportsmanlike tactics of another generation that



Father Junipero Serra (1713-1784), Franciscan missionary of the Far West, who founded nine of California's famed missions, is depicted in this colorful mosaic tympanum on an outer wall of the National Shrine of the Immaculate Conception, Washington, D. C. It is the work of artist John de Rosen. The governor of California has proclaimed August 30, as "Serra Day." (NC Photos)

Courage Of Indian Deserves Citation

Everyone will be very proud indeed of the presence of mind and heroism of Indian fisherman John Robertson, 27, who saved an RCMP constable wounded in the heart by a bullet on Coquitlam reserve.

Robertson, visiting from Prince Rupert, heard the shot and hurried about 100 yards to see what had happened. He found Const. J. D. Clark slumped unconscious on the seat of the police car. A man with a rifle was nearby. Robertson's extraordinary presence of mind in this scene of disaster and danger amazes the imagination of the ordinary citizen. This is what he did:

He picked up the officer's revolver and fired it into the ground to scare off the man with the rifle. He then radioed for help on the police radio. He had used similar radios on fishing boats. He ran to the house to get Rose Joe, 17, his fiancée, to look after the wounded man while he drove him to hospital. He had driven a car only twice before. He speeded up to 80 miles an hour. Other RCMP cars escorted him from Fraser Mills to Royal Columbian hospital.

Surgeons operated quickly at the hospital and within an hour

gave a deathblow to lacrosse, as it has at times threatened to do to hockey. It was so played at a game witnessed by the writer at Chatham, years ago, where lacrosse was then popular.

75 donors had responded to the emergency calls for blood. A miracle had been achieved.

Inspector I. C. Shank, in charge of the New Westminster RCMP detachment, highly praised the coolness and courage of Robertson in saving the dying officer.

This epic story speaks for itself.

We have no doubt that Mr. Robertson will be cited for an award.

There are many other "Canadians" like John Robertson. They have attained prestige in civil life. They have fought with valor in the Canadian armies. The time for discrimination against our Indian Canadians has passed.

EDDIE KELLY, son of Mr. and Mrs. Edward Kelly of the Tzeachten Band in New Westminster Agency, has been named constable with the R.C.M.P. He was active in wolf cubs, Trail Rangers and air cadets.

Agents, Dealers and Distributors wanted to sell the First Cardinal Edition, the Voice and Life of Pope Pius XII, with 45 colorful photos, plus the actual recording of the Solemn Papal Benediction with the Vatican Choir and Bells of St. Peter cherished and desired by every Catholic home.

Write **Royal International, Snowdon Station, box 293, Montreal.**

Lebret School Graduates Form Alumni Group

An Alumni Association has been formed by the graduates of St. Paul's Indian high school, Lebret.

Graduates met Aug. 21-23 at the school and from the reunion the association has been formed.

Officers of the association said that this is the first time in Canadian history that an organization of this kind had been formed by Indian graduates.

The association, to be known as the Lebret Indian High School Alumni, was formed to give the opportunity to Indian High School graduates a chance to unite and become a strong, educated representative group of Indians.

"In order that the group will be of value, it has set aims for which it will strive," officers said.

The aims being set forth at the meeting were — to help the graduates keep in touch with one another and with their Alma Mater at Lebret; to ensure higher education among the Indians; and to publicize the achievements of the graduates, the school, and the Indians in general, in order to promote in Canadian society a better understanding of the Indian, his culture, his rights and his problems.

First Session

In the first session of the meeting, a provisional constitution was drawn up.

After the aims and objectives were established by the members, the group was then divided into three sections.

Each section was responsible for one part of the constitution.

Clive Linklater, Conrad Danielson and Miss Ruth Ann Cyr were respectively chairmen of the three sections — membership, organization and activities.

Rev. A. Renaud, Rev. O. Robidoux, Rev. V. Bilodeau, Rev. L. Dumont, and Rev. G. de Bretagne acted as advisors and conveners.

The following day, a standing committee was appointed to study and revise the constitution and present it at the general meeting, next year, for final approval.

Activities included an establishment of a scholarship fund for deserving Indian students; a presentation of a brief on Indian Education to the government; and a study of Indian social problems.

An election of officers of the Alumni was held next day.

Council

Members agreed that the executive council should be composed of persons residing in the same general area.

Glen Bellegarde, North Battleford, was elected president.

Gerald Starr, Saskatoon, was named vice-president.

Miss Leona Bigeagle, Saska-



EXECUTIVE COMMITTEE: Recently graduates of the Indian School at Lebret formed an Alumni Association and at a reunion elected an executive committee. Left to right are Miss Leona Bigeagle, secretary, Clive Linklater, chairman of the organizational committee, Glen Bellegarde, sitting at desk, Miss Ruth Ann Cyr, constitutional committee chairman, Isaac Beaulieu, Indian social studies committee chairman, and Mrs. Ella Jubinville, publicity director. (Courtesy Regina Leader-Post)

toon, was named secretary of the association.

Herbert Strongeagle, Fort Qu'Appelle, was appointed treasurer.

Miss Bernice Acoose and Mrs. Ella Jubinville, both of Winnipeg, were elected publicity directors.

Isaac Beaulieu of Ottawa University was appointed to take charge of the Indian social studies. Miss Ruth Ann Cyr, of the St. Paul's Hospital, Saskatoon, was elected chairman of the standing committee studying the constitution of the alumni. Local chapters were established in the Saskatoon and Winnipeg areas.

At the close of the meeting, the Grey Nuns at the Indian School served a banquet to the Alumni and guests including Most Rev. M. C. O'Neill, Archbishop of Regina, H. B. Rodine, superintendent of Indian Schools for Saskatchewan, and R. M. Connelly, inspector of Indian schools.

CBC BROADCASTS ON FIRST CANADIANS

A series on the Canadian Indian will be broadcast over the CBC network beginning Oct. 10, every Saturday afternoon. Talks will be given by Frank Vallee, Dr. R. W. Dunning, Dr. M. Shumatcher, Stuart Jamieson, John Melling, Rev. A. Renaud, O.M.I., and three Indian speakers.

Manitoba Parish Sponsors Radio Program in Sautaux

Sunday, October 11th, marked a new approach to the Indians living in Central Manitoba, with the inauguration of a radio program addressed especially to them. While the catechism period will be in Sautaux, the sermon will be in English for the benefit of the younger Indians who may not have such an exact knowledge of their language as their parents.

There will also be popular and religious music by youthful amateur Indian artists. The program is produced by St. Mary's Indian residential school at Kenora, Ont., conducted by the Oblate Fathers; it is sponsored by Rev. A. K. Macdonell, Pastor of St. John's Church in Portage.

It seems a happy coincidence that the program should come from Portage la Prairie, for it was there that the first Catholic priests in Western Canada taught catechism and offered up the Holy Sacrifice of the Mass.

Pere Claude Coquart, S.J., the first Christian missionary in the West, was with La Verendrye at Fort la Reine (now Portage) in 1743 and 1744. And Pere J. B. de la Morenie, S.J., accompanied the new commandant, Jacques de Saint Pierre, in 1750 and 1751.

As late as the beginning of the

19th century, traders in the employ of the North West Company were surprised to meet Indians who were able to recite the short prayers the missionaries had taught them.

"The Indian Voice," will be on the air Sunday afternoons from 3:00 to 3:30 p.m., standard time, over CFRY, the local Portage station, 1570 on your dial.

"THE INDIAN VOICE"

Sunday Afternoons

From 3:00 to 3:30

Commencing Sunday, Oct. 11th

(In Sautaux and English)

Religious and Popular Music

Produced by:

St. Mary's
Indian Residential School
Kenora, Ontario

Sponsored by:

St. John's Catholic Church
Portage la Prairie, Manitoba

CFRY
1570 On Your Dial

Portage la Prairie, Manitoba